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On the Old Year
And Up Again on the
STERLING*

PIANO

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SAVAGERY OF INDIAN WOMEN.

ances in Which They Have Displayed
Courage and Self-Sacrifice.

While the popular belief that the Indian is merely an unreckoned quantity in affairs of his tribe and nation, a slave drudge for her warrior husband, has foundation, the rule has many exceptions, says the *Los Angeles Times*.

That the squaw should perform the most menial daily labor about the camp and wigwam, while the brave takes his ease, in order to be fresh and strong for the long fighting trip or the hardships of the war-path, seems in accord with the naturalness of things in Indian philosophy; and the squaw performs her task willingly and without a murmur.

But let her lord and master assume too arbitrary a hand or heap too many indignities upon her, and there is immediately kindled a domestic war in the camp that he too likely soon to forget it. Never will the writer forget an instance of this kind which he witnessed one night in the upper Columbia River country, about six years ago.

He had pitched his tent near an Indian campment, in plain view and within reasonable earshot of the matter out on a clear evening his attention was attracted to the fact that some unusual commotion was going on among his neighbors. A flight of several campfires made everything plainly visible, and, sitting upon a convenient log in front of his tent, he observed a highly interesting and rather surprising spectacle.

A number of the warriors had incurred the displeasure of his patient squaw and was fully trying to shift the matter out from her shoulders, evening her sternness and dignity commensurate with his personal greatness. He noted brave and the lord and master of the household.

But the more he tried to overawe her fiercer and more defiant became the faithful squaw, until, suddenly drawing her wicked looking knife, she leaped into the open space in front of the circle of campfires, and throwing her blanket from her shoulders, stamped it into the ground with a pitiless impetuosity. Then, squaring herself like a Roman gladiator, she proceeded to hurl such a mighty and scathing diatribe of abuse and defiance at the whole Indian camp that all withdrew to a respectful distance, not one venturing to speak or to make a movement while she stood the floor.

For two hours she stood there, pouring out her long pent up emotions in the loudest and fiercest terms, her sinewy form and faithful countenance making a weird picture of ferocity. For two hours, without a moment's intermission; and such a scolding and scorching harangue from an Indian the writer never expects to hear again.

Finally, she brought her pyrotechnic vocabulary to a burd and wonderfully impressive climax; then, gathering up her blanket and wrapped it about her, she strode away with a tread comparable to that of an untamed lioness. Not another word was heard from Mr. Brave, and the respectful silence enveloped the Indian camp for the remainder of the night.

At the point of personal bravado the squaw often far from being the inferior of her male mate. The annals of the West are full of instances of her courage. Many during the fierce Sioux wars, in the Black Hills region, detachments of warriors were saved from destruction by their bravery and stratagem of some of their women. One of these occasions was when a gentle-eyed, pleasant faced maiden, afterwards the wife of Sitting Bull, saved the great chief and a hundred of

his braves from annihilation by running a fearful gauntlet of death and bringing help to the beleaguered warriors in the teeth of a perfect hailstorm of bullet and arrows.

This dauntless spirit is seen to a marked degree in the Indian women of the Northwestern tribes, and particularly among the Ojibways of the Great Lake. It seems that no situation is too appalling or dangerous for them to face for them without hesitation and without flinching.

An instance in this connection also was witnessed by the writer, some fifteen years ago. A Huron squaw a few miles north of Bear Lake, in Minnesota.

Several hundred Ojibway families were employed in picking the sweet berries which grow in great abundance throughout the pine forests of this northern region, and which are crated and shipped in carloads to Hull and other city markets to the southward during the season of the fruit's ripening. As usually happens at such times, some one had managed to acquire the secret berry-picking the redskins' possession, running the risk of the severe penalty prescribed by law for this offence for the sake of the few extra dollars, which the thirty women of the party were always willing to give for such light refreshment.

As a consequence a number of the bushes were the insure effects of a drive of two stalwart along their nerves and wakened up dormant instincts of the wild, winking up quite a lively fuss among the berries. Beside with her coming arms she flourished in rather sinister fashion, her blood was seen to flow from a number of ugly flesh wounds.

She quarrelled to another, and at length two stalwart specimens of Indian manhood, who had probably already had some quarrels against the women, intervened. Their wild warwhoops of defiance sprang out into a little open space, and drawing their knives, went at it in a regular duel.

The next moment a tall old squaw, the mother of one of the combatants, came rushing through the circle of spectators, butting her way between her combatants and without an instant's hesitation, with out a trace of fear upon her face, sprang squarely between the deadly knives! Alas! she was too late. The man had thrust his weapon of her own son as he aimed a wicked thrust at the body of his antagonist.

At another time, just below the little station of Moose Lake, on the St. Paul & Duluth Railroad, the writer witnessed a tragedy almost the like of this.

A deformed but magnificent Indian, known as Joe Bug, an evil and desperate outlaw of that region, had committed the most unprovoked and cold blooded murder in the state, and was being sent on his life toward the cover of timber a mile or two to the southward. The whole town had been aroused, and men were hot on his track at all collections.

A small party of Ojibway men came beside the railroad, about half a mile beyond the station, and there they waited and themselves after taking to the brush and willows which covered the intervening space. But, anticipating this very move, two of the men had been raised to the cabin rear, and when the fugitive crossed the track and made for the timber just beyond of the trees they sprang suddenly in front of him, blocking his pathway.

It chanced that neither of the men carried firearms of any kind, and Bug at once threw up his rifle to shoot them down. But the men were raised to the cabin rear, and when the fugitive crossed the track and made for the timber just beyond of the trees they sprang suddenly in front of him, blocking his pathway.

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That deed of unselfish bravery cost her her own life, and saved from death at least one of the men. Both men leaped forward to her aid, but were too late. With a curse of fierce rage she snatched the rifle from the trigger and the bullet pierced the heart of the brave woman.

At no time for another shot, for the men were upon him. Leaping to the side, he eluded them like a snake and ran for the woods with the speed of a deer. A shot was fired and a strange figure in the forest, and was not seen again by white man or red for a period of several years.